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WEEKLY REVIEW.

—THE statistics of Jail Administration for India just published shows an increase for the year of seven thousand prisoners. For every woman-criminal passing through Indian jails there are twenty men-criminals. Twenty-two thousand prisoners were released in commemoration of the Queen's Jubilee. The number of Mahomedan, Hindu, Sikh, and Eurasian convicts increased, and the number of Buddhist, Jains, and Europeans decreased, during the year. It is a noteworthy fact that the administration of corporal punishment has gone down from 19·0 of the total jail punishments in 1880 to 3·1 per cent. in 1887. This great reduction has been made without the discipline of the prisons suffering. The rate must be brought down lower still. It is pointed out that many of the corporal punishments that are even now awarded are for offences of a trivial nature.

—THE son of Dhuleep Singh is at present stationed at Aldershot, where he holds the post of second-lieutenant. He is principally celebrated there for his skill upon the piano, and his clever singing of French love-songs. Aldershot is not the best educational establishment that could be found for an Indian Prince.

—PROFESSOR JAMES STUART, M.P., and Mr. Samuel Smith, M. P., have lately laid India under another debt of gratitude for the manner in which they have been taking up the Assam Coolie question. By the Inland Emigration Act I of 1882 it is possible for a lad or girl of sixteen, (an age not particularly noted for its discretion), to sell himself or herself for a period of five years. When once he or she is registered there is no opportunity for change of mind. If the coolie finds the circumstances with which he or she is surrounded to be unbearable and refuses to remain with an evil master, he or she is liable to imprisonment, and if successful in escaping can be brought back without warrant. Sir John Gorst treated the questions of both these gentlemen with contempt. Sir John Gorst has had to humble himself before under similar circumstances and he will have to do so again. "The Holy One of Israel" will once more "arise against the house of the evil-doers, and against the help of them that work iniquity."

—A Calcutta contemporary speaks of the "growing nuisance of the use of foul language in the public thoroughfares," especially during the Hindu Hooli festival. The movement in Bombay to suppress a similar state of things is spoken of, and Native residents of Calcutta are invited to follow their example and do likewise. All this sort of thing is, of course, only the outward sign of an immense amount of degradation going on under the surface; and as the Light continues to be poured in on the sins which flourish in darkness, things will seem to get worse and worse, but it is none the less the duty of Christians to unflinchingly hold forth that light. It will be a happy day for the world when the Church speaks out as faithfully on the Seventh Commandment, and all pertaining to it, as the Bible does. It is not possible to imagine or measure the woe and suffering, mental, spiritual, and physical, which is caused by the impurities of Native and European heathens in India. God grant that the ears of all His people may soon be unstopped to hear the weeping and wailing, the pain and the sorrow, which is going on all over India, under the outward covering of a seeming prosperity.

—THE dream of a railway between Bombay and London is becoming more and more substantial every day. The time may not be very many years off when there will be express overland services between the first and second cities of the Empire, taking just over the week to complete the journey, and in which part of the Russian railway in Central Asia, which has been used so freely for the purposes of raising war-scares, will form an important link. Whatever may happen between now and then, the time is *certainly* coming, because God has said it, when "nation shall not lift up sword against nation, neither shall they learn war any more." Everything which brings nations together and makes them know each other better tends towards this end.

—IN London, in fine weather, there are as many as five hundred open-air services held at once on Sunday. Wanted! an approximate number for Bombay and the other large towns of India. Every Christian in India ought strenuously to fight against the idea that only paid and ordained preachers have a right to preach the Gospel. May the day be hastened when Psa. lxiii shall be true for India, "The Lord gave the word: great was the company of those that published it." Every saved soul, man or woman, who can talk fluently on other subjects has no right to be silent on the greatest topic of all.

—*Apropos* of "Missionary Bungalows" Henry Ward Beecher's residence at Peekskill-on-the-Hudson is for sale. This magnificent mansion and surrounding orchards and grounds cost him 300,000 dollars or nine lakhs of rupees. Two and a quarter lakhs is the price now asked for it. During the latter part of his life, and whilst building this palatial residence, his spiritual power greatly declined. He took to theatre-going and practised and advocated moderate drinking, though he had strongly written against both in his younger days. Whilst there have been many monks and ascetics who have voluntarily lived lives of semi-starvation and have yet had no spiritual life and have never done one moment's *practical* work for Christ, yet it is a fact that cannot be too strongly insisted upon that a life of luxury is not favourable to spirituality. "Plain food and plenty of it, with hard work" is a motto which would have lengthened many a useful life.

—PROTESTANT Christianity is the only religion on earth which strives to bring its Sacred Book to the comprehension of the "masses." The Hindu priests keep their sacred book locked up in the dead Sanscrit language, the Mussulman in the dead Arabic language, the Parsee in the dead Zend and Pehlvi tongues, the Jew in the dead Hebrew, the apostate Eastern Church in the dead Greek, and the Romanist in the dead Latin. It is only truth that can bear the light and that seeks for it, and when found, spreads it abroad in all directions in such a simple way that the poorest can understand. In the case of the Jew, when first the light was deposited with him by God, the poorest were made to understand, and the scriptures were in the common tongue of the people, but Christ came and was rejected, and then at once the light began to be "hid under a bushel" because it so clearly showed forth the Jew's darkness. Just so with the Romanist. The priesthood of a dark superstition, hate the light which will destroy it, and in consequence burn every Bible written in the common tongue of the people, wherever public opinion will allow it.

—ANOTHER resemblance between Romanism and other forms of heathenism, which strikes the careful observer is the multiplicity of "saints'" days in both instances, and the consequent hindrance to trade and manufacturing industries. In Ireland, one great reason why factories cannot be established, is the difficulty of certainly estimating contracts, and the confusion of business in other directions, caused by numbers of the work-people staying away for some "saints'" day. In India, exactly the same difficulty is found with regard to idolatrous holidays. The God-ordained one regular day's rest in seven is the finest thing in the world for the stability of trade and commerce, and gives the jaded brain and muscles of the worker full time to recuperate themselves. The irregular Romanist and Hindu holidays do neither.

—A doctor, lately writing to the London *Times*, gives a lengthy account of his experience as a medical man of the results of tobacco-smoking. Finding in his private and hospital practice that there were large numbers of cases of malignant throat-disease, and that these cases were almost exclusively amongst men, he, together with several other doctors, made very careful researches into the causes of this and found that smoking was in a great many instances the primary cause. He specially inveighs against the use of cigar, ettes imported from Egypt and Turkey-

stating that upon analysis he found that they contained opium and some other poison. Whether the Emperor Frederick of Germany died from smoker's cancer or not may be an open question, but it is a certain fact that smoking is the cause of an immense amount of throat-troubles, as well as "nervous" complaints. Some of our Indian medical missionaries should direct their attention to this subject, especially to the horrible little cigarettes sold at the betel-nut shops at one pice a dozen, (English money one farthing, American half-cent.).

—We are pleased to see in an account of the presentation of two thousand native women to Lady Dufferin the following lines concerning the Christians amongst them. "The plain white dress, the absence of tinkling bangles and nose-rings, the bright intelligent faces, *the clean white teeth, with no 'pán' stained lips*—these all spoke of a change of habit, customs, and heart."

—Fifty years ago Finney, the great American revivalist, in his "Lectures on revivals" strongly denounces the habit of *chewing tobacco* in the churches, stating that he sometimes found the pulpit the filthiest spot in the places of worship he preached in. A visitor to the Norwegian church to-day in Rotherhithe, London, will find exactly the same thing going on, the "pit-pat" of the tobacco-juice, being the only thing to be heard during the intervals of silent "prayer." This illustrates the darkness which may prevail in the Christian Church concerning a filthy habit. We suppose that there are very few church-members in the United States to-day who indulge in this particular one, and a similar strong protest in the Norwegian Church would bring about an equally-to-be-desired reform there.

—With regard to doubtful habits, it is not very difficult for those who really wish to live in the light as Christ is in the light and to purify themselves as He is pure to come to a quick decision. An examination of the surroundings of a custom is often useful to this end. The Indian Penal Code provides for the punishment of all vendors and exhibitors of indecent pictures, *except those used for idolatrous purposes.* Were it not for this last saving clause many of the *pán* shops would soon be in the hands of the police. If the chewing of the betel-nut were as harmless as, say, the drinking of tea and coffee, it would be sold at the same shops, and not in such indecent surroundings as it is, along with opium and the aforesaid cigarettes, and the atrocious mixture used for smoking in "hookahs."

—The *Westminster Review* has often been on the side of wrong, and helped evil causes, but has never sunk quite so low as when lately it inserted a letter from an immoral person who says that "society commits a crime every time it celebrates a marriage." The *Daily Telegraph* of London, followed this by inserting a large number of letters from men and women of a similar character, and some of the most unscrupulous of our Indian papers have copied extracts from these, and so the poison has been widely circulated. Such a state of things loudly calls to the Christian Church to hold up the Light fearlessly on these questions. The Church of to-day cannot be said to be in much better surroundings in these matters than the Church at Corinth. Let its preachers be as faithful as the apostle Paul when there. "Ye are the salt of the earth, if the salt have lost its savour, wherewith shall it be salted." Let us speak out, and declare the whole counsel of God, and many a modern Gomorrah shall yet be saved.

—A long article on "Hindu Child Marriage" has lately been inserted in the *Pal-Mall Gazette* from the pen of Pandit Sival nath Sastri, M. A., of the Brahmo Somaj. He traces one of the causes of the origin of female infanticide to the root, beginning with the fact that a Hindu father is required most strenuously by his religion to settle his daughter in marriage whilst yet a child, and before his death. He wishes to find the most eligible husband possible for her. So does every other Hindu father of daughters. This causes competition, and in consequence heavy bribes are paid to Hindu fathers of sons, and heavy dowries are settled on daughters by their own fathers, to induce the future husband's parents to accept them. Then very heavy expenses are incurred at the marriage ceremony in order to raise the future husband and wife in the social scale, and so, taking it altogether, a daughter is a very expensive item in Hindu family life. This led directly to the murder of little girl-children to avoid this expense. The one cure for all the confusion and misery caused by Hindu marriage customs is the spread of the Gospel, by which that practical faith is evoked which enables a father to trust his daughter's future in God's hands, which destroys the craving for social distinction that is the cause of the heavy marriage expenses, and which above all makes the life of the weakest girl-infant as precious as that of the Maharajah on the throne.

—A case of the kidnapping of the child of a Native preacher, who was afterwards recovered in safety, is used by a contemporary as an argument against native preachers continuing to live in the midst of the people they labour amongst. When Jesus Christ came to earth he did not live in some compound right away from the people but right down amongst them. The nearer His followers tread in His footsteps, the more successful they will be.

—Orphanages, like Rescue Homes, are a necessary result of the present half-hearted state of the Christian Church. If that body was entirely under the control of Christ's Spirit, following where He led, a fatherless and motherless child would soon find a childless father and mother to adopt it. Grand as is the work of orphanages and greatly blessed of God as they are, yet they can never supersede or equal His original design of rearing children in a Christian home, with a father and mother to look after them and love them. As the Church gets more like Christ, these things will right themselves.

—We can only account for a certain telegram, which appeared on Saturday last in some of our principal Indian papers, on the hypothesis of a great want of news to fill up the space, and an extreme avidity to pander to the "Russian scare." It is printed in big type, and runs as follows:—

"*London, September 14th*: The sum of six hundred thousand pounds in notes has been withdrawn from the Bank of England for Russia."

Six hundred thousand pounds! What a paltry sum to wire half round the world! The price of six guns, or half an ironclad! This small sum was, no doubt, withdrawn for some banking or mercantile purpose. Such amounts are being continually passed from one country to another.

—That high-class Native newspaper, the *Indian Spectator*, speaking of the beating and ill-treatment of wives amongst low-class Hindoos, says:—

"More revolting, as a rule, than the severest of corporal punishment, is the practice of cutting off the nose of a suspected wife. It is a practice, a custom, a piece of "religion" with the illiterate native. He may himself be ever so bad, but if the wife is suspected of the smallest irregularity, she must have her nose cut off."

It speaks with satisfaction of the heavy punishments lately awarded for this offence, and advocates sentences of whipping in addition to imprisonment. The same inequality of the moral law is to be found in many European circles, it being almost impossible for the wife to get redress for the husband's unfaithfulness, whereas the husband at once and easily obtains a divorce if the misconduct is on the part of the wife. This is especially true of India.

—A long letter appeared in the *Times of India*, of the 18th, protesting against Foreign Mission money being appropriated for ordinary pastoral work amongst wealthy Europeans in India. "Observer," the writer, should give definite facts instead of sweeping assertions. If he has the former, he should communicate with the home Societies, and move them on the matter.

—We would draw attention to the letter of "A. D. S. C." from Poona in our correspondence columns. This "playing of sacred music" was commenced some years ago in London in the public parks. The "sacred" music gradually became more and more "secular" until the present state of things was reached, in which the latest operatic tunes are played. There is nothing "sacred" in music without words. We remember being in a meeting once in which a sacred solo was sung to a very pathetic and appropriate tune. A Scotch lady sitting next, whispered, "Is not that awful!" We enquired "Why?" and were informed that the tune was from one of Moore and Burgess' songs. Not being acquainted with their music, the pathetic tune to the touching hymn seemed most reverent to us, but to her the same tune, allied as it was in her mind with the questionable words of the music-hall seemed most irreverent. There is nothing either "sacred" or "secular" in music without words. So that this "sacred" band-playing on Sundays at Poona is only the thin end of the wedge for worse things in the future.

—Trace this question to its root and we shall find that it arises from the fashion which has arisen in late years in London of giving "Sunday afternoon entertainments" in aristocratic circles. The Prince of Wales is a leader in this Sabbath-breaking business, giving large parties on that day, and having celebrated music-hall singers like George Grossmith to amuse the company. Officers and others come out here who move in these circles in the old country, but do not dare to at once defy the Christian public opinion of India in this flagrant way, and so introduce the "sacred band" thin end of the wedge as in the English Parks,

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It behoves Christians to keep a careful watch in these matters, and aim for a Sabbath's *rest* for every one in this Empire, high and low, rich and poor.

—The monthly organ of the Salvation Army in India, the *Sepoy*, records the fact of the "exceeding joy" with which some of the poorer converts of the Army received gifts of Testaments and Gospels which had been kindly forwarded by a friend. This is a good sign, and a test of real conversion. It is only those who are unconverted or backslidden who do not care for the "word of God."

—The Brahmo Somaj papers are copying the following Roman Catholic formula of the "Way to Heaven" which is printed on cards and circulated on railway trains in France as "directions for travellers going to heaven."

Departures of Trains. Every Hour.	*Arrival of Trains.* When it pleases God.
Express, 1st. class Poverty Chastity, Obedience.	Fares First class, Love and a cross.
Ordinary 1st and 2nd class, Piety, Devotions, Sacraments.	Second, Desire and Warfare.
Omnibus, 1st, 2nd, & 3rd class, Commandments, State Duties.	Third, Fear and Penitence.

Important Notice.

There are no return tickets. No excursion trains (or trains for pleasure). Children who have not attained to years of discretion do not pay anything, provided they are kept on the lap of their mother, who is the Holy Church. It is wished that no luggage should be taken except Good Works; to avoid missing the train, a delay will be made before the last station. *Travellers are taken by every line.*

Query—Where is Christ? From first to last *He* is left out. "Then said Jesus unto them, Verily, verily I say unto you . . . I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. . . . He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

—Though it is a foolhardy feat that he is engaged in, yet it is interesting to note that the man who week after week in London descends 10,000 feet in a parachute from a balloon, neither smokes nor drinks. As great steadiness of nerve is required, this is significant.

—Marcus E. Carver, one of Bishop Taylor's missionaries at Manaos, Brazil, a thousand miles up the Amazon, is going about in the ordinary costume of civilians. He says on donning it first:—

How good and cool everything seemed. People did stare when I first went out with my straw hat and blue flannel pants. They are so accustomed to see the *padres*, or priests, wear one style of clothing year after year, that when they saw me on my first arrival, they could hardly believe that I could be a minister without the robe. I am trying to teach them by my example, that the dress does not make the Christian.

—*The Indian Witness* has a good paragraph on the necessity of labouring for the salvation of the upper classes of Europeans in India. It says:—

Is it possible, that the rich and influential of this Empire will be among those who shall one day exclaim in the bitterness of sinful remorse, "no man cared for my soul?" We fear the upper class are more neglected than any other. Their position is a barrier to that destiny-making question, "are you saved?"

It ought not to be, with any earnest Christian. Zenobia, the great Queen of Palmyra, used to assure those who knew her, that the "great" were often quite as nervous of an interview, as those who tremblingly approached them. The Christian has no business to fear anyone but God.

—The *Madras Standard*, in a late issue, has a leader of a column and a half upon the non-employment of Eurasians as clergymen. It is necessary to again and again insist upon the fact that "God has made of one blood all nations for to dwell on all the face of the earth," and that in Christ "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female," and that every saved man and woman has an equal right to tell out to the world that which God has accomplished in them through Christ.

—Lady Hope once said that she thanked God for the letter "m," in the verse "not *many* mighty, not *many* noble, are called" If the "m" had been left out there would have been no chance for her. Christian workers would do well to remember this "m," and work for the salvation of the aristocracy as well as the democracy. Lord Shaftesbury was converted by means of the faithful teaching of a little servant nursegirl in his childhood, who believed that even an earl's child needed to be "born again." It is no exagerration to say that *millions* have to-day to thank that little Christian maid for her faithfulness, for Lord Shaftesbury by his fifty years work in and out of Parliament was the means of physical, mental, and spiritual blessing, not *simply to hundreds, or thousands, but to* millions.

—Ruskin has said, and surely Ruskin is an authority on such matters,—"I never yet met with a Christian whose heart was thoroughly set upon the world to come, and, so far as human judgment could pronounce, perfect and right before God, who cared about art at all. I have never known a man who seemed altogether right and calm in faith, who seriously cared about art." The latter part of this passage is especially true.

—John Wesley's advice to Methodists is worthy of deep consideration by all classes of Christians. He entreated them to "take heed to their doctrines, their experience, their practice, and their discipline. If they take heed to doctrine only, they will become Antinomians, if they take heed only to experience, they will become enthusiasts, if they look only to their practice, they will become Pharisees, and if they do not take heed to their discipline they will be like a man who bestows much pains and cost on his garden, but leaves it without a fence, to be devoured by the wild boar of the forest." Churches founded and carried on on these lines all over India will soon shake the powers of darkness in this Empire to their foundation.

—According to the census of 1881 there were 54,000 child-widows under ten years of age in India, children who are practically slaves to their deceased boy-"husband's" relations. This will cease when the Christian idea of family life has permeated India.

—The *Rock* points out the exact counterpart of the votive offerings of little wax or silver images of legs, arms, human heads, fingers, &c., to be seen at Romanist shrines all over Europe, to the same little images offered at the idol-shrines of ancient Rome and Egypt. These were offered for the cure of disease and sicknesses to the gods or "saints" as the case might be. Heathenism is the same all the world over, and in all ages.

—Just before the late Emperor Frederick died one of his court advisers suggested that an "opposition" paper be suppressed and a royal organ established in its place. "Leave it alone," the king answered. "What the Government thinks I know very well myself; but it's what the other people think that I am anxious to find out." A very sensible remark.

—Not one professed Pagan can be found now in the portion of Greenland subject to Denmark, so complete has been the triumph of missionary effort there. This is amongst the people whose "grunts and snorts" the Moravian missionaries were assured could not be reduced to a written language.

—The Rev. J. C. Fernald has a capital article in the *Chicago Standard* in which he attacks that darkest of scepticisms, the disbelief in child-conversion. He says:—

Evangelical families train their children on Unitarian principles till they are from sixteen to eighteen years of age, and then turn sharp round, and expect evangelical results. All those early years it is, "Be good, and you will go to heaven." Then, suddenly, they are taught that "by the work of the law shall no flesh be justified," and that they must come as lost sinners to be saved by Christ's sacrifice. Can we wonder they are staggered by the offence of the cross? Why should not the "goodness" which would take them to heaven at thirteen be a passport thither at fifteen?

Only those who have gone through the terrible mental struggles which this foolish and unscriptural way of training children induces, can fully understand the meaning of this.

—In the district over which the Maine Law extends, prohibiting the sale or manufacture of intoxicating drinks, where eleven million dollars worth of drink was once consumed, less than one million's worth is sold now. This is an answer to those who say that Prohibition does not prohibit.

—One of the principal of the writers of immoral novels in England, writes sneeringly of the five hundred open-air preaching stands in London, which are doing more to keep the order of that great metropolis, than all the police and military authorities put together. Those who love darkness hate the light, and "Ouida" is no exception to the rule.

—The *Dnyanodaya* has a long article pointing out that a country is not necessarily impoverished by large amounts of money being sent out from it. Nor is a country, in the end, necessarily enriched by receiving large sums of money. Spain is a good instance of this. Two hundred years ago she was receiving more in specie from her South American colonies than all the rest of Europe put together. To-day she is bankrupt and the poorest of all the European states. It is the kind of men that inhabit a country that constitute its wealth, and not the quantity of a particular kind of metal within its borders.

—The year 1888 is the bi-centenary of the death of John Bunyan. When he wrote *The Pilgrim's Progress* he was in great doubt as to whether he should publish it or

not. Some of his friends advised him to, and some who he much respected for their religious standing, strongly advised him not to do so. However it was published and to-day it is in circulation in over eighty different languages. The Bible has been translated into two hundred languages, and is the most widely circulated of any book. Next comes "Honest John's" work. How he must marvel in heaven as he sees the continual use which God is making of his immortal work, and say indeed that "He does use the weak things of the earth to confound the mighty." Whence was Bunyan's marvellous power? Imagine a parallel case. Imagine a Hindu *tin-wallah* just able to read and write. Imagine him, who only understood his own language, writing a book which should be translated into eighty other languages, and be read with the deepest interest by white and black, by European Asiatic and African, and we have an exactly parallel case to John Bunyan and his "Pilgrim's Progress." The secret of Bunyan's wonderful literary power was not his great education. He had none of it. It was not his theological training. He had none of it. But it *was* his intense and intimate acquaintance with the Bible from "In the beginning God created the heaven and the earth of Genesis I, to 'The grace of our Lord Jesus Christ be with you all, Amen'" of Revelations xxii 21. He read and studied, fed upon and digested the word of God from cover to cover. This was the secret of his literary power. And the same source of power is open to every reader of these lines.

—Our attention was forcibly drawn to the use (or misuse) of the word Reverend as applied to man, by a revered missionary, not now working in India, but who had seen many years hard service here. In the ordinary course we addressed him by the usual title "Rev." The next time we saw him he referred to it, and stated his wish that the title should be dropped, the term being used only once in the Bible, in Psalm cxi: 9, where it is applied to the Almighty. It is quite a modern use of the word to prefix it to the names of preachers and teachers of religion. Cranmer and Ridley and Latimer would have been quite as astonished at the use of the term before their names as the apostles Peter and Paul and John would have been. Of course when used simply in the conventional sense as it usually is it is quite harmless. On the other hand, in so far as it separates off a special class whose special duty it shall be to "preach the gospel" and leave the "laity" no share in the work, it does harm. In England every one is a "Rev." who officiates at a religious service, and does no manual labour. Jewish rabbis, Roman Catholic priests, C. of E. clergymen, and every shade and grade of dissenting teachers (except "Quakers" and "Brethren") all use the term "Rev." In America, in addition to these, the women ministers of Unitarian, Baptist, and other denominations use the prefix, and the Reverend Emma Smith is quite an orthodox term to use. But the latest development of all is the adding of the term to the name of Paschal Porter, a little lad of eleven, who is preaching to large crowds at Cincinnati.

—Some sensible writer in the *Spectator* has been criticizing the extraordinary speech in favour of novel-reading lately made by the Bishop of Ripon. He points out to the Bishop the fact that the mass of novel readers are people who read very little else, and compares the habit to dram-drinking, insisting that just as continual whiskey or brandy drinking makes every other less fiery and more wholesome drink insipid, so continued novel-reading spoils the mental powers for honest intellectual work.

—A Unitarian writer, in a communication to a prominent London religious paper, praises up a false kind of religious liberty, which has had its advocates amongst a very small minority of the delegates present at the late Pan-Presbyterian Conference in London. He says that the one thing necessary to do, is to "follow truth whitherso ever it might lead" illustrating it by the history of some English Presbyterian congregations at the commencement of the last century who gradually became first Armenians, then Arians, and at last Unitarians. It is perfectly safe to take the phrase "Follow truth, whithersoever it leads" as our motto, if by the term "truth" we mean Jesus Christ, and the Book which tells about him; but if by "truth" we mean the untaught opinions of our own heart, we say with the writer of Proverbs, xxviii: 26, "He that trusteth in his own heart is a fool" and will do no eternal work for God.

—Just as in the physical world the law of gravitation is fixed, unchangeable and unalterable, so in the spiritual world is the law of regeneration or the new birth, "fixed, unchangeable and unalterable." In physical science, success only attends those who discover and bow to these fixed unchangeable laws. In spiritual science, success only attends those who bow to the fixed spiritual laws revealed by Jesus Christ. "Ye must be born again" is His unalterable dictum. Just as the scientist who is most faithful to the fixed laws of his world, is the most successful in it, so those who are most faithful to the fixed laws of the spiritual world laid down by Jesus Christ are most successful in spiritual things. This is illustrated by the fact that within the past century Protestantism has increased *two hundred per cent.* faster than Romanism and the apostacy of the Greek church. In Europe the Roman and Greek churches have doubled, but Protestantism has quadrupled. In America whole churches, and in one case a whole diocese, have gone over bodily from error to truth, and thrown off the yoke of the Pope.

—It is a most interesting fact to note, that statistics most plainly prove that the power of Ritualism in England entirely depends upon the present system of the laity having no voice in the choice of their pastors. Had they that power, there would be thousands of High Church "priests" swept out of English pulpits at once. The Ritualistic movement is almost entirely amongst the bishops and clergy. The working, active practical part of the Church is almost untouched by it. This is clearly proved by the fact that the English Church Union, the Ritualistic Society, consisting of laity and clergy, only numbers 20,000 members throughout the British Empire, whilst in England alone the evangelical Anti-ritualistic Church Missionary Society has thirty thousand *subscribers*, people who are not members merely, but give their money. We are full of hope, that the day is coming when the Church of England, sound at heart as it is, will once more throw off the yoke of the priestly and episcopal minority which in many parts seeks to lord it over the sound and practical Protestantism of the majority.

—We are continually being reminded by papers that are not noted for reporting the successes of the Gospel, that the Englishman goes to Africa and Asia "with the Bible in one hand and the whiskey-bottle in the other." This is not exactly a correct way of putting the case. There are Englishmen and Englishmen, and it is two very different classes of men who cater in Bibles and whiskey. The backbone of the Temperance movement has been, from the first, inside and not outside the Church.

—An old Indian soldier writes to the *Alliance News* as follows:—

On reading about General Roberts's plan of moderate drinking being the higher life of a Christian, I must confess it sent a thrill of horror through me. After my fifteen years' experience as Temperance worker in the army, sergeant and staff-sergeant of the Royal Marine Artillery, let me state that when a soldier or sailor becomes a total abstainer he becomes a rational thinking man, and flies to reading and study. He probably soon becomes a decided Christian, and finds his way to the meetings, where he feeds his mind and satisfies his soul. But in all my experience I have never known what people call a moderate drinker (I now refer to soldiers and sailors) continue connected with any Christian work long. We have missed them from the meetings and Bible classes, and we have soon been apprised of the fact that he in the moment of over-pressure of tempation has given way to excess.

He then goes on to give terrible instances of this from his own experience, and concludes: —

There is no use in worshipping General Roberts, who I always thought was a total abstainer, until better informed; and if he and other generals will drink in moderation let them, but my sad experience is that I have known as many drunken officers as men, and the true temperance reformers are not generals or officers, but the non-commissioned officer, soldier, or sailor, who stand like the brave with their face to the foe. These are the men to help and encourage others. Soon General Roberts may be superseded, and others reign in his stead, and they may be connected by family ties to breweries and distilleries. Fight on my old friend's lines, the Rev. Gelson Gregson's.

—A writer in the *Baptist*, speaking of the Bible, says:—

Some Christians read it for the sake of its promises; while many read only their favourite chapters, leaving large portions that they never look into. But the right-minded disciple of the Lord Jesus reads the *whole Bible* for the sake of its Giver and of its effects on himself; and whether it is the Gospel by John or the Book of Leviticus, the Book of Psalms, or the Book of Esther, the Epistles of Paul or the Proverbs of Solomon, the promises, the warnings or the threatenings, he accepts it all as God's message to himself, and finds God's message in it all, and that message makes him glad as he reads it.

The Rev. W. Bowser, of the M. E. Church, formerly a missionary of the South India Conference, has been elected principal of the Albuquerque College, New Mexico.

Epitome of News.

Saturday, September 15.

—A retired German officer named Fritz Killian von Hohenburg, who is engaged in Nice as a teacher of languages, was arrested on Aug. 29th while in the act of sending by post a box containing a Lebel cartridge. The police subsequently made a search at his residence. It would thus appear that the German Government are attempting to obtain the secret of this ghastly gun.

—According to intelligence from Auckland, published by the *Frankfurter Zeitung*, a French emissary is endeavouring to induce Queen Marie of Rarotonga, one of the Cook Islands, to place her dominions under the protectorate of France. It is further stated that the chiefs and inhabitants of the large islands, Mangaia and Aitutaki, are, in consequence, so much alarmed as to be preparing a petition soliciting annexation to the British Empire. These French annexations are often great stumbling blocks to missionary effort, the French government officials being followed by Jesuit and other priests, who, raising complications with the Bible-missionaries often procure their expulsion from the islands which they have brought to Christ.

—*The Journal de Bruxelles* gives details of a newly invented rifle on the revolver principle, by which sixteen shots can be rapidly fired one after another without re-loading. The science of war becomes of a more diabolical character every day.

—Spain, the most wretchedly poor country in Europe, which has again and again repudiated its just debts, has been spending more than a hundred million rupees in a military scheme whereby a body of men equal to the whole British Army could be concentrated on the Pyrenees, in case of an invasion from France. Cowardly fear of one's neighbours is a costly thing.

—On Sunday, September 9th, there was a great regatta on the river at Turin with illuminations and fireworks in the evening, in honour of the wedding of the Duke d' Aosta to his own niece, a license for which act of incest had been granted by the Pope. "The nearer Rome, the farther from God."

—A French journal, which is an ardent advocate of a close *entente* with Russia, hears from Berlin that some ciphered despatches received from St. Petersburg state that a very painful impression has been produced in that city by the discovery of another plot against the Czar's life. It is affirmed, the Paris correspondent of a London paper says, that eight men and three women have been arrested while "loafing" about in the neighbourhood of the Imperial Palace, and that they were all found to be provided with dynamite bombs. A military despotism, sooner or later, becomes a very uncomfortable form of government for the heads of it.

—A special commission has been appointed by the Russian government to decide upon the best starting point for the Transcaspian Railway. This railway, when finished, would form part of the railway from London to Bombay, should such a system ever be projected.

—Cotton is being largely grown in Russia. 2,500 acres are under cultivation in the neighbourhood of Merv. Also considerable areas on the Karajash steppes, in the Caucasus. Every lover of mankind should rejoice at every symptom of agricultural or commercial prosperity in Russia, so starved and pinched are the people by the senseless military expenditure of their government.

—A great controversy is raging at Cairo on the mass of curruption and legislative chaos into which the government of Egypt has fallen. Some years ago when Egypt was first occupied by the British, and great talk was made of the salvation of Egypt by the introduction of English forms of government, parliamentary systems, &c., &c., we ventured to prophesy that *no* form of government apart from the conversion and up-raising of the individual would work any benefit for that country.

—The cost of a presidential campaign in the United States is roughly computed at sixty million rupees.

—The death of Mr. R. A. Proctor, the astronomer, is telegraphed. He led a chequered life, having been for several years previous to 1875 a pervert to Romanism. He repudiated that system, however, in that year, on finding that the priests interfered with his scientific enquiries. He then went in for the opposite error of Agnosticism. As far as *practical* work was concerned, his astronomical labours were valuable, but some of his theories were rather wild, and based upon imagination rather than actually discovered facts.

—In the continuation of Mr. Arthur Crawford's cross-examination by Mr. Jardine in Hanmantrao's case yesterday, Mr. Crawford admitted that he had been heavily in debt since he had been Commissioner of the Central Division both in Poona and Bombay. With regard to the famous journey in disguise, Mr. Crawford had only a faint recollection of what took place, explaining that he was not responsible for his actions from Friday the 14th to Saturday the 20th when his reason returned. After re-examination of Mr. Arthur Crawford by Mr. Branson, his brother Mr. Leslie Crawford was briefly examined and the case adjourned.

Monday, September 17.

—To-day being the Parsee New Year's day, the local banks and public offices are closed for the day. The Parsees have entered to-day into the year 1258, from the time they left Persia for this country.

—The Temperance Army of the United States have a great battle still to fight. The drink bill last year was seventy-one million gallons of spirits, seven hundred and seventeen million gallons of beer, and thirty-two million gallons of wine. The evil is great, but God is greater.

—The 1887 Blue-book on Natal just out shows the population to be 35,866 Europeans, 32,312 Hindus, and 408,922 Natives. The Hindus are classified into "free" and "indentured." The rights of the latter class require to be closely watched. "Apprenticeship," "indenturing," and all that class of transaction is very liable to degenerate into slavery.

—A project has been started for an immense bridge carrying six lines of rails, between New York City and North New Jersey. The lowest estimate of cost is forty-eight million rupees.

—The duty on foreign grown tobacco used in England last year amounted to one hundred and thirty-five million rupees, the duty on home-grown tobacco only yielding 2,400 rupees. This latter item is a satisfactory one as far as English land is concerned. It is a fact, not generally known, that the cultivation of tobacco poisons the land for any further use. There are whole tracts of country in Virginia that were once unsurpassed for fertility, that are now desert land. It is a short-sighted statesmanship which looks with any complacency on a large revenue from tobacco.

—Those who know the intolerable heat below decks on board H. M.'s ironclads even in a cool climate will not be surprised to hear that in the squadron now in the Mediterranean the heat in the dynamo-rooms reaches to 140 deg. and in the hydraulic pumping-rooms from 160 to 170 deg. "Scientific warfare" on board ship in carried on at the cost of an immense amount of suffering. On board H. M.S. *Tamar* on the way from Suez to Aden the heat was so intense that the ship had to ease down, it being impossible for the stokers to keep up steam. Many men were on the sick list. On the 7th inst. F. De Barr, engine-room artificer, and George Partridge, sick-berth attendant, both died. On board the *Carysford* two seamen were put for punishment in cells in the hottest part of the ship, close to the engine, and below all decks. When the time came to release them one was dead and the other insensible, both suffocated by the heat.

Tuesday, September 18.

—At the District Magistrate's Court, Poona, yesterday, Mr. Jardine delivered a five-hour's speech on behalf of the prosecution in the Hanmantrao case. He asked the Court to dismiss as unworthy of credit the evidence of Mr. Arthur Crawford, which the defence relied upon, and to declare Hanmantrao guilty of the charges preferred against him. The magistrate stated that he hoped to deliver judgment on Monday next.

—A correspondent of the *Times of India* gives a lot of statistics to show the great paucity of cattle for ploughing in the North WestProvinces and Oudh, justifying Sriman Swami's agitation against the wholesale slaughter of cattle in that part of India, for the purpose of supplying beef to the soldiers. The writer points out that whereas there are eighteen cattle for every acre of land under cultivation in the Bombay Presidency, there are only eight per acre in the N. W. Provinces, and seven in Oudh. Sriman Swami offers 350 rupees for the best essay in English on this subject from any person of any caste or religion, and a special prize of 150 rupees is offered to Mahomedans in addition to above.

—The *Indian Spectator* whilst sympathising with the Cow Protection agitation and lamenting "the cruel waste of the resources of an agricultural country" says "it cannot see clearly how the Government, and that a foreign Government, ruling over a mixed population, can prevent one community from partaking of beef any more than it can force the other to partake of it."

—A reign of terror on a small scale has been in existence at Colombo. More police are called for. Within the last week burglaries and robberies, one with great violence, have taken place at the houses of Archbishop Bonjean, Archdeacon Matthew, the Rev. C. Boyd, Mr. J. D. Mason, Mr. R. C. Wright, Dr. Keegel, Mr. L. W. Livera, and the premises of Messrs. N. S. Campbell and Co.

—A contemporary says "It is due to the Government of Bombay to explain that the exclusion of all Bombay officials from the Crawford Commission was not of that Government's suggestion. The responsibility for this rests primarily with Mr. Crawford himself, who made a request to the effect in his memorial which was forwarded to the Government of India, the Government of Bombay offering no objection to its being complied with. Mr. Crawford had, no doubt, reason for his request: whether it was a good one we have no means of knowing."

Wednesday, September 19.

—Commander Dawson, R. N., is agitating the subject of the stoppage of Sunday labour at the port of Hong Kong. Hong Kong, Singapore and Penang are the only ports under the British flag where Sunday labour in the shape of discharging and landing cargo is permitted without any restriction. Sabbath desecration and immorality often go hand in hand, and it is at these three ports that impurity has been licensed by the State in its worst form. The breaking of one commandment soon leads to the breaking of half the rest.

—A London evening paper points out the fix that the Indian Government are in with

regard to teaching "natural" religion in their State schools. They recognize the fact that there must be *some* kind of religion taught if the schools are not to relapse into disorderly and immoral collections of lads and youths. On the other hand they are afraid to come out boldly for Christ, lest they should "rouse sectarian prejudices." The solution of this dilemma is Lord Dufferin's famous "natural religion" which is to embrace the views of "sensible men of every creed."

—In the *Fortnightly Review* "our only General" Lord Wolseley predicts the coming doom of England because "the democratic masses" will not spend enough money on military matters. If England was to have an army in proportion to the population of the British Empire equal to that of France she would have to get twenty-two and a half million men ready for the field. As it is she only has a paltry half million. Poor England! She has only God to trust to.

—A working man writes a capital letter in the *Manchester Guardian* on the necessity of a Factory Law for India, and especially Bombay. He insists upon the necessity of sanitary and educational clauses, and above all one conferring the boon of one day's rest in seven to the operatives.

—The *Indian Magazine* has a long list of Indians in England who have passed important university and other examinations.

—Mrs. President Cleveland, Mrs. Garfield, wife of the late President Garfield, and a number of other well known American ladies, have sent a circular letter to Japanese ladies who are adopting American and European styles of dress. They warn them of the dangers of "heavy skirts and dangerously close-fitting dress bodies. The insidious custom of wearing corsets, far more direful in its consequences than the Chinese custom of compressing the feet of women," is commented on; and all these observations are made "that Japanese ladies may be made aware of the dangers in such a course before adopting foreign dress, and that they may be led to stop and consider well before doing what will affect, not only their own health, but that of their sons and daughters."

—The Madras *Hindu* denies that Mr. Bradlaugh is accepted as head of the Indian party in Parliament. Possibly Mr. Bradlaugh in attempting to foist himself into that position. In his speech at Northampton when Mr. Naoroji and Mr. Bannerjee were present he said "I appeal to you, the men of Northampton; I appeal to you, the town, the electorate, the constituency, which by your aid to my unworthy self have written yourselves indelibly in the pages of this century's history, to make me to be the advocate of these cheated men (the Natives of India) in the British House of Commons." He is also spoken of in many quarters, by the title lately given to Mr. Fawcett, as the "Member for India."

Thursday, September 20.

—There are 2,222,890 Church of England Sunday School scholars in England, and in Dissenting Sunday Schools 2,945,028. Thirty per cent. of the scholars in schools connected with the Sunday School Union are over fourteen, a most encouraging feature.

—The total amount received by George Müller for his orphanages since 1834 is £1,153,004, by which sum 106,672 persons have been taught in the schools entirely supported by the funds of the institution, not to speak of the schools assisted from the same source. During the period five large houses, at an expense of £115,000, have been erected. And all this without appealing for a single pice to anyone but God alone.

—The delegates from all parts of the world at the great International Conference of the Young Men's Christian Association assembled in Conference at Stockholm, were entertained on the 20th of August last at luncheon by the King and Queen of Sweden at Drottningholm Castle. The Crown Prince received the guests. The principal representatives and secretaries were introduced. The Crown Prince expressed his earnest sympathy with their work.

—The Bill for closing public-houses on Sunday in England, has had a total of 6,767 petitions sent up to Parliament in its favour, with 1,808,773 signatures attached. On the other side, by dint of very hard work, and large sums spent in advertising posters, &c., the brewing interest have obtained one-seventh of that number, or 252,000 signatures against the Bill. Many publicans, however, are in favour of the Bill, being delighted at the prospect of one day's rest in seven.

—A London contemporary says:—"We have of late been suffering not merely from a deluge of rain, but of beer. As it was in the days of Noah with water, so it is in these days with beer. Not a week passes but almost as many brewery companies are announced as there are days in its calendar. A number of rotten concerns have been foisted upon the public at heavy prices, and the results, whilst profitable to the former owners and the wire-pulling promoters are disastrous to the *bona fide* investor, who has erroneously thought that the millennium has come, and that that millennium is beer." It is impossible to feel much pity for the shareholders of these bogus companies. Those who seek heavy profits on the sale of a drug which is the ruin of myriads of homes, do not deserve much sympathy if, instead of gain, they find loss.

—In the report of new publications in the Bombay Presidency during 1887 there are 379 Gujarathi works to 283 Marathi. It is a fact worthy of comment, that though there is such a large Gujerathi-speaking population in Bombay, there is not one Gujerathi-speaking European missionary.

—The *Sheffield Daily Telegraph* tells a good story of a local churchwarden who had received from the Bishop of Salisbury a letter regarding a new rector. The Bishop's letter was signed in orthodox style, "John x Sarum. (contraction for John Episcopus Sarum,—John, Bishop of Salisbury). The churchwarden, who is an excellent man of business, addressed his reply to "John Sarum, Esq."!

—"A new source of income for our Indian Empire" is the phrase used in some English journals about the increase of the growth of the intoxicating South American drug "coca" in this country. When will statesmen learn that the increase of taxation raised upon the debauchery of the people, is a matter for alarm and not for self-congratulation?

—The year 1888 promises to be, agriculturally speaking, a disastrous one for England, but this depression is, to a certain extent, counterbalanced by a great improvement in trade.

Friday, September 21.

—The s.s. *Sutlej*, with the outward English mails of the 7th instant, left Aden for Bombay at 3 o'clock on Tuesday afternoon.

—The number of deaths registered in Bombay during the week ending 18th September is returned at 461, as against 470 in the corresponding week of last year, a death-rate of 24·97 per thousand per annum. Of the total number 110 were from fevers, 17 cholera; 64 phthisis; 47 diseases of the nervous system; 76, affections of the respiratory organs; 23, diarrhœa; 11, dysentery; 28, still-born; 34 old age and debility. Analysis shows that of the deceased 18 were Buddhists or Jains; 14, Brahmins; 9, Bhatias; 227 Hindus of other castes; 26, Hindu outcastes; 118, Mussulmans; 22, Parsis; 24, Native Christians; 1, Eurasian; 1, Negro-African; 1, other and unknown race. The births registered numbered 280 as against 276.

—The Mahomedan and Hindu taboot and Ganpati festivals have, on the whole, passed off peacefully in Bombay, several commencements at riot having been promptly stopped by the police.

—The thirty-fourth annual report of H. M. Postmaster-General in England shows a total delivery for the past year of over twenty-two hundred millions of letters, &c. This enormous number is due to the ever-increasing facilities offered to the English public. At the beginning of this century the price charged by Government for carrying a letter from London to Newcastle was 12 annas, whilst it cost them the one-sixteenth part of a pice to take it. The internal postal system in India is beyond all praise, but the postal rates between England and India are the highest in the British Empire, Australia being twice as far from England as India, and the rate per half ounce being only one penny more.

—The amount of hops grown in England shows a heavy falling off each year for the past three years. If this was due to a falling off in the quantity of beer druuk, it would be a matter for congratulation, but we fear it is not. Strychnine and other cheap poisons are being substituted to give the bitter taste to the beer formerly obtained by means of hops.

—Rev. J. Johnston, Fellow of the Statistical Society, has been comparing the relative increase of Roman Catholics, members of the Greek church, and Protestants respectively. He finds that the Roman Catholics of Europe have doubled in the last century from 80,190,000 to 163,000,000. This latter number includes multitudes of atheists, who were baptized when infants into the apostate church. The Greek church has also doubled from 40,000,000 to 83,000,000, whilst the total number of Protestants has *quadrupled* from 37,700,000 to 134,000,000.

—The Annual Report of the Church Missionary Society shows a total number of native adherents of 185,538 of which twenty-five per cent. are communicants. The income is £221,331. The number of missionaries, native pastors and schoolmasters working for the Society is 4,250, and of lady-workers only thirty-two. This last item is the only unsatisfactory one in the report.

TELEGRAPHIC NEWS.

Zanzibar, September 13th: The Sultan's troops have succeeded in tranquillizing the natives who were hostile to the landing party from the German Gunboat *Mœwe*, but the German officials have quitted Tanga and Pangani.

London, 14th: Richard Anthony Proctor, the astronomer, is dead.—The P. and O. Co.'s steamer *Nepaul*, which left London on the 6th, and Marseilles on the 13th, instant, stranded off the latter port. All on board were saved and will proceed in the steamer *Ballarat*. Captain Cole, who commanded the *Nepaul*, died of apoplexy owing to the excitement caused by the disaster.

Allahabad, 14th: The mail service between Bombay and the Punjab *via* Rajputana, is to be accelerated. Some three hours will be gained on the journey from Bombay to Delhi.

Simla, 14th: In the matter of the Crawford Commission, the placing of the services of Mr. A. Wilson, Judge, High Court, Calcutta, Mr. J. Quinton, Board of Revenue, Allahabad, and Mr. R. Crosthwaite, Judicial Commissioner, Central Provinces, at the disposal of the Bombay Government, is gazetted.

London, 15th: Later advices state that the *Nepaul* has been floated and towed into Marseilles, where she was docked. The damage done to the steamer is but slight.

Madras, 15th: The Hon. Mr. Master continues to improve, and has removed to Coonoor for a change.

Allahabad, 16th: The P. & O. steamer *Nepaul* struck the Rocks near the Isle Ratonesu early on Friday morning, and a large opening

was made in the bows of the vessel. The pilots grounded her in a small creek on a bed of seaweed. The passengers, sixty in number, were landed, and are all well-housed at the Frioul Lazaretto. They join the same Company's steamer *Ballarat* at Brindisi. The *Nepaul* was re-floated, and is unloading at Marseilles before dry-docking. She had six feet of water in her forehold. There is no interruption to the India and China mail service.—The reports called for by the Viceroy from Local Governments, regarding the material condition of the people of India, have reached headquarters at Simla, where they are being duly collated.—The report of the death of Captain E C. Marriott, one of the victims of the Dijon Collision, on the 6th, is unfounded. Captain Marriott had an arm and thigh broken, but is progressing favourably.

London, 18*th*: The Parnell Commission met yesterday. Sir James Hannen, the Chairman, announced that the conduct of the inquiry will be on the lines of an ordinary action in a Court of Law, and that the *Times*, being the accuser, should open the case. Sir Charles Russell, Q.C., appeared as the counsel for the Parnellites, and Sir Richard Webster, Q. C., for the *Times*. Sir Charles Russell's demand for the production of the forged letters was granted. Permission to examine Mr. Egan in America, and for the release of Mr. Dillon, to enable him to assist the defence, has been refused as being premature. The Commission afterwards adjourned until October 22.

Allahabad, 18*th*: Mr. Justice Cunningham has resigned his seat as High Court Judge of Calcutta.

Paris, 18*th*: Owing to the inadequate harvest throughout France isolated bread riots have taken place. The French Government will probably suspend the protecting duty on cereals.

Allahabad, 19*th*: *The high level railway through the Bolan Pass is finished, so Quetta* has now broad-guage communication by two routes with the Indus Valley System.

London, 20*th*: Lord and Lady Lansdowne will embark for India in the P &. O. steamer *Ganges* at Brindisi on the 19th November.

EDITOR'S TABLE.

THE latest number to hand of THE CHINESE RECORDER AND MISSIONARY JOURNAL is a very good one, the first article being a review of "The Light of Asia" by Dr. Kellogg. One of the points of difference noted is the wide gulf which exists between the miracles imputed to the so-called Light of Asia, Buddha, and those actually worked by the Light of the World, Jesus Christ. The former grotesque and frivolous and without any useful end, such as "throwing an elephant sixteen miles," and similar silly prodigies, and the latter so full of kindness and utility at the time they were performed, and so full of spiritual teaching for all after ages. The next article on "The Duty of Christian Missions to the upper classes of China" by Rev. Gilbert Reid, M.A., questions as to the best way of reaching the wealthy circles of society in China with the Gospel. The same need is recognized of evangelizing the "classes" as well as the "masses" as is beginning to be felt in England. A good hint is given in an article on the best method of distributing vernacular tracts, that a stand for the sale of such should be placed in every preaching-chapel. Interest is aroused by the preaching, and the spiritually blind in many cases have been made to see. Then is the very best time for the intelligent reception of spiritual truth by means of the printed page, and the good seed sown by way of the preacher's lips, is watered and made to bear much fruit through the portions of Scripture and other literature sold. In the Editorial Notes a hard hit is given to the Ritualistic conception of widespread National Churches apart from the conversion of the individual, as follows,—

We acknowledge to some perplexity as to what is meant by the phrase "The National Conversion of China" which we are meeting with increased frequency in the periodicals of the home lands. It would seem to point to a possible conversion in masses, which is not a conversion of individuals and which is, consequently, no conversion at all in any spiritual sense of the term, and is, therefore, a perverted use of the word conversion. It is an idea of an external change of religious relations which does not necessarily involve a change of heart and life. It proceeds upon the idea of an external, and possibly an intellectual, turning to Christianity and admission to the Church, to be followed by efforts at moral and spiritual enlightenment afterwards. It is an idea eminently in keeping with those Churchy forms of Christianity which exalt the external and formal, and minimize or ignore the spiritual, internal, and individual.

"The Kingdom of God is within" each individual man, woman, and child that trusts in Jesus Christ. Nations have to be saved, person by person, unit by unit. Those who ignore this, are building castles in the air.

OUR THEATRES, AND WHY CHRISTIAN PEOPLE CANNOT GO TO THEM, is a little work just published in London and Edinburgh. (Bombay, India Watchman Office, 2½ annas). The author, Mr. J. Forbes Moncrieff, is a well-known Edinburgh philanthropist, Founder of Homes and Refuges for the destitute of all classes, a diligent contributor to literature on moral questions, and a popular and piquant writer for the young. Copious extracts are given from various writers, both on and off the stage, strongly urging its dangers. The writer also brackets with the theatre the sensational novel, which is quite as widespread in its evil results, as far as India is concerned. The pamphlet commences—"A strenuous effort is being made by the Modern Theatre to justify itself as an amusement which need not offend any but the morbidly conscientious. Perhaps the foremost champion of the "moral theatre" is Mr. Henry Irving of the Lyceum, (the theatre regularly attended by Henry Ward Beecher on his last visit to London). And yet Mr. Irving let his theatre at the last holidays to one of the most notorious of Parisian actresses, who introduced a French play which was execrated for its immorality by the whole London press, who are not noted for being very particular on these matters. About the time that Henry Ward Beecher and Dr. Parker of the City Temple of London were attending this theatre, C. H. Spurgeon uttered one of his characteristic out-spoken protests. He said :—

"I see it publicly stated by men who call themselves Christians that it would be advisable for Christians to frequent the theatre, that the character of the drama might be raised. The suggestion is about as sensible as if we were bidden to pour a bottle of lavender water into the great sewer to improve its aroma. If the Church is to imitate the world in order to raise its tone, things have strangely altered since the day when our Lord said, 'Come ye out from among them, and touch not the unclean thing.' . . . . Such has been the moral condition of the theatre for many a year, that it has become too bad for mending: and even if it were mended it would corrupt again."

THE "CIVILIZING" EFFECTS OF MAHOMEDANISM IN CENTRAL AFRICA.

Professor Drummond says in his new work on Africa, that "Arabs are pouring into Central Africa with the deliberate purpose of turning it into a hell." Let two other travellers corroborate this strong statement. Speaking of the slave-trade carried on by the Mahomedan traders one says of the men who are enslaved :—

To prevent escape, the strongest and most vigorous "have their hands tied, and sometimes their feet, in such fashion that walking becomes a torture to them; and on their necks are placed yokes which attach several of them together." In this way they are made to walk all day, bearing heavy loads, and at night a few handfuls of raw rice are thrown to them. That is their only meal for the day. A few days of these hardships begin to tell even on the strongest. The weakest soon succumb, and the weakest are naturally among the women. But terror sometimes nerves even a weak frame to almost superhuman efforts; and the Arab slave-driver adopts a summary method of striking terror into the hearts of the laggards. "In order to strike terror into this miserable mass of human beings, their conductors, armed with a wooden bar, to economize powder, approach those who appear to be the most exhausted, and deal them a terrible blow on the nape of the neck. The unfortunate victims utter a cry, and fall to the ground in the convulsions of death. The terrified troop immediately resumes its march. Terror has imbued even the weakest with new strength. Each time any one breaks down the same horrible scene is repeated."

Mr. Stevenson in his essay "The Arab in Central Africa" thus speaks of the women-slaves.

"The women!—I can hardly trust myself to think or speak of them. They were fastened to chains or thick bark ropes; very many, in addition to their heavy weight of grain or ivory, carried little brown babies, dear to their hearts as a white man's child to his. The double burden was almost too much; and still they struggled wearily on, knowing too well that when they showed signs of fatigue, not the slaver's ivory, but the living child would be torn from them and thrown aside to die. One poor old woman I could not help noticing. She was carrying a biggish boy, who should have been walking, but whose thin, weak legs had evidently given way. She was tottering already: it was the supreme effort of a mother's love, and all in vain; for the child, easily recognizable, was brought into camp a couple of hours later by one of my hunters, who had found him on the path. We had him cared for; but his poor mother would never know. Already, during the three days' journey from Liendwe, death had been freeing the captives. We could not help shuddering, as, in the darkness, we heard the howl of the hyænas along the track, and realized only too fully the reason why. Low as these poor negroes may be in the moral scale, they have still strong maternal affection, and love of home and country."

And yet it is the religion which can perpetrate such horrors as these that Canon Taylor and Mr. Thompson think "more suited to the needs of Central Africa than Christianity."

Bombay Church Directory,

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the time of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION C. M. S.

REV. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a. m. Persian service at the Gospel Hall, Bellasis Road, Byculla, 4 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m. Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., Vernacular Service, Sundays 3 p. m., Evangelistic Service, 8 p. m., Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

Vernacular Services at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Mody Bay, 3 p. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

Rev. B. Mitchell, *Superintendent.*

SERVICES as follows:—Monday, Tuesday, 7-30 p. m., Thursday, Gospel Free Tea, 7-30 p. m., Friday, Gospel Service, 7-30 p. m., Sunday, Gospel Service, 7 p. m. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also cast off clothing, are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8.

Cowasji Patel Street, Fort, ditto.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a.m. and 6 p. m. Sunday-school, 4-30 p. m.— Cordial invitation to all.

SPECIAL NOTICES.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday at 8-30.

Weekly Meeting at Mrs. Gladwin's, Grant Road Bridge, Tuesdays, 7 p. m.

Bible Reading, Mr. Glaskin's Rooms, Old Byculla Hotel, Saturdays, 6 p. m.

The Bombay Guardian,

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SATURDAY, SEPTEMBER 22ND, 1888.

NOTES AND COMMENTS.

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their place day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

"And other seed fell on good ground, and sprang up, and bare fruit an hundredfold."

"The seed on the good ground are they, which in an HONEST and good heart, having heard the word, keep it, and bring forth fruit with patience."

If there is one attribute wanted more than another for real, genuine, successful spiritual work, it is that of HONESTY. Real, genuine, transparent sincerity. A hearty willingness to bring our work again, and again, and again if necessary to Christ for Him to pronounce it a failure. A patient plodding earnestness that we will not build on the foundation which He has laid anything but the gold and silver which will stand the fire. By this means, and this means alone, will India be saved.

There has been a great deal of time wasted, of precious time which belongs to Christ, by some children of God, in attempting to prove to non-believers the success of Christianity. This is simply trying to teach colours to the blind. Let a man once become converted and he will have no doubt of the power and success of the religion of Jesus Christ. John Newton said that the possibility of the conversion of the world was a settled question with him since his own conversion. All this talk that we hear about the impossibility of Creation, comes from men and women who have never known the Creative power of God in their own hearts. The "impossibility of miracles" is the doctrine of those who have never experienced the greatest miracle that Divinity ever performed, that of regeneration. Shall we who have known this Almighty Power working in our hearts, shrink with *fear* at any facts, however appalling, with regard to the work which lies before us in the conversion of India? Shall *we* nervously try to make things better than they really are, saying "Peace! Peace! when there is no peace" and thus come under the curse of those who do sham work for God,—"I will break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the Lord." God forbid! We who are of the Light will work in the Light, bringing it again and again to the Master-builder, till we have His approval on it.

But not only does the successful worker for God require to believe in Him, but also to exercise faith in the tools with which He provides His servants. It is necessary that we have implicit faith in the power and the keenness of the great armoury of weapons which He has provided us with in His Book. There is not a corner in the intricacies of any human heart on the face of the earth that cannot be reached by the Sword of the Spirit. "Declare the whole counsel of God,—believe that the power of His Spirit goes with it,—and it surely *will* go with it," was the advice given to us years ago by a Christian working-man in London, advice which we have never forgotten, and which has stood us in good stead in many a battle with the Powers of darkness.

"Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood" is another motto that we must ever keep before us if we wish to do eternal work for God. Let us beware of that false charity, *the outcome of an effeminate age, that cruel kindness, which comes not from above* but from beneath. Let us never rejoice over souls "almost persuaded," "nearly saved," "waiting for a more convenient season," &c., &c. Let us never be satisfied with anything short of real, strong, hardy, spiritually-muscular children of God amongst our converts. We cannot make such, but God can. And we can be fellow-workers with Him, if we abide in Him, in building such Christians up in Him by the word of God, and by much prayer.

George Fox, the great Quaker revivalist of the seventeenth century, always considered that as mighty a work might arise from preaching to a small congregation, as to a large one. On one occasion, he and a companion with him came to a little hamlet with about a dozen houses in it, late in the evening. It was his rule to stay at the house of any professing Christian who would take him in, or, failing that, to stay at the public inn of the place. In this instance there was neither Christians nor inn in the village. His companion wanted him to push on to the next town and sleep there. He refused, and slept out on the open heath all night, saying that if in the morrow's preaching at that little hamlet there was one man "brought into the same power and spirit that those were in who wrote the Bible" that he would shake the country for ten miles round. That is the sort of converts we want in India.

We are not to think our own thoughts and obey God by our judgment, but to think God's thoughts and be actuated by God's judgment.

ARYA SOCIETY MUMBAI

THEISM APART FROM CHRIST.

What God thinks about it.

Was there ever a Theism apart from Christ? When the "morning stars sang together" and the dawn of the first Sabbath day rose upon a perfect world, and the presence of God was everywhere on the face of a perfect earth untouched with sin, was there a Theism apart from Christ then? No! John inspired by the Holy Ghost begins his Gospel with the statement, in effect, that in the beginning was Christ, and Christ was with God, and Christ was God. The same was *in the beginning* with God. *All* things were made by Christ, and without Christ was not anything made that was made. When man fell and no longer saw God face to face, was there a Theism apart from Christ? No! From that hour to the time that "the Word was made flesh and dwelt among us" God, by a series of types and material-pictures, carried on the spiritual education of the fallen man, preparing him for that time when Christ, the perfect picture of God, should appear. The skins with which He clothed the father and mother of the fallen race, the promise that He gave to the woman, the kind of sacrifice that He accepted in Abel and rejected in Cain, the altars whereby He was always approached by the patriarchs, the wonderful ritual of the wilderness and the temple all spoke of Christ. The conceptions of God that Moses had was from the type-pictures of the Paschal lamb, the conceptions of God that David had was from the same source, the conception of God that the prophets had was by and from the same source. Then the Reality came and the pictures were done away, and God from that time to this, has had no greater desire than that time man should know Him as He is revealed in Christ.

Men there are who come to Christ to-day in India, and say "Rabbi, we know that thou art a teacher come from God." The answer of Christ to-day is the same that it was to Nicodemus eighteen centuries ago "Ye must be born again." Men who see in Christ simply a teacher sent from God, and place him on the same platform as Chaitanya and Sakya Muni "cannot see the kingdom of God." They must be born again. When one came to Christ and said "*good* master" he said, "Why callest thou me good? there is none good but one, that is, God." The man came to Him in His merely human aspect looking at Him simply as a great man inspired of God. Christ would have none of it. He through whom God always shone said, Why callest thou *me* good? He would have no recognition of His goodness apart from His Godhead. And when Peter and James and John went up into the mountain and He was transfigured before them, and Peter, in his ignorance, wanted to make three booths, one for Him and one for each of the two great prophets who appeared with Him, Moses and Elijah, thus putting Him on a level with them, a cloud immediately hid Him out of their sight, and a voice was heard from heaven saying, "This is my beloved Son, in whom I am well pleased; hear ye Him," and the cloud rolling away left Jesus standing alone, and lifting up their eyes they saw Jesus only. If this was so with two great prophets whom God inspired, how much more so with merely human leaders like Chaitanya, Sakya Muni and Mahomet? There is no hope for the Brahmoist until the cloud shall come which shall hide Chaitanya out of his sight and leave Christ standing alone. And there is no hope for the Mussulman until he shall see God, our God, the one true God in the face of Jesus Christ. There is no Theism apart from Christ. All ideas of God apart from Christ, however exalted, are simply the figments of man's brain. "He that hath my word, let him speak my word faithfully."

THE POLITICAL FUTURE OF INDIA.

It is necessary to plainly see the fact that a democratic form of government, apart from God, is as dangerous as a despotic form of government apart from God. The National Congress agitation, growing as it is by leaps and bounds, should be an urgent call for unceasing effort on the part of Christians, in order that the Christianisation of India may keep pace with the widening of political power amongst its masses. At present there are many signs of this need. Turning over the advertisement pages of the Native paper which devotes most space to this National Congress question and gives the fullest reports of the speeches made in its favour in England and India, we find them filled with crass superstition. Columns of advertisements meet the eye of silly astrological works, magic diamond rings the wearing of which will cure and prevent every kind of disease that man and woman is heir to including many unmentionable ones, lockets for the same purpose, finger rings which "by a chemical process come in contact with the nerve-ends of the fingers" and make the wearer handsome, medicines for the prevention of insanity, and drugs for the cure of memory "in order to enable students to pass examination." And yet the readers of this paper, the promoters of the National Congress, are men who have received a first-class English education, some of them in mission schools.

It is necessary to see that nothing short of the enlightening power of the Holy Ghost can destroy superstition. Go to Spain to-day, and we find scores of thousands of atheists, men who have given up the Romish superstition, but who have taken up with all the nonsense of spiritualism. There is no country, in proportion to its size, that has so many spiritualists in it as Spain. Just so in India. Classics and science, valuable as they may be, do not touch these superstitions, which make men utterly unfit to rule either themselves or others. Look at the French Revolution. What splendid principles, and yet how awfully were they propagated. Unregenerated men who had been cradled in superstition, came suddenly into power, and the consequences were the enactment of enormous cruelties which one would have thought it not possible for devils to have conceived. Cruelties by which the progress of political reform in Europe was delayed a century at least.

Another parallel is to be found in the new fact of the acceptance of Charles Bradlaugh as Parliamentary leader of the Congress movement. Like Voltaire and Rousseau he has said much that is true in political matters. Like Voltaire and Rousseau he is the persistent advocate of doctrines which are the destruction of the family and in consequence of the State. They were the advocates and patrons of the State Foundling system of France, by which great establishments were erected for the reception of new-born infants. The child was brought to a lift in the side of the huge building, placed in it, a bell was rung, the lift was hoisted, and this was the last that the wicked father and mother ever heard of it. The death-rate in these institutions was *from* 90 *to* 95 *per* 100. Charles Bradlaugh is the advocate of unnameable abominations in the same direction, abominations which are loathed by many Hindus and Mahomedans, as well as by all Christians. At the present moment he is issuing from his publishing house in London books for the purpose of spreading the knowledge of this, and he has already circulated (according to his own account) hundreds of thousands of them.

The political future of India is largely in the hands of the Christian Church. It is not necessary that we should be in the majority. The power of God does not go by majorities. The children of Israel were a very little band in comparison to the great nations that they went up against. Gideon and his handful of three hundred worked marvels through faith in God, and ten righteous men out-and-out for God would have changed the moral tone of Sodom, and saved it from the terrible calamities which afterwards overtook it. But it *is* necessary that we should "hold up the standard on high" and go in for a spiritually-powerful Church in India, that shall be right on every social subject, and that shall fear no one but God. It *is* necessary that all our work shall be real and thorough. Half-hearted "christianity," neither hot nor cold, is bad enough in the old country. It is this sort of "christianity" that God hates, and that He says in Revelation iii. 16 He will "spew out of His mouth." But it is ten time worse in India. In the presence of the great forces of evil which surround us we are invincible if we "declare the whole counsel of God." But if we flinch and cringe and compromise with these same powers of evil, we are conquered, and the best thing we can do for God's glory is to pack up and go home.

That a nation *can* be politically saved by the godly people in its midst is abundantly proved in the case of the United States. There Tom Paine, like Voltaire and Rousseau and Bradlaugh, wrote magnificently on political liberty, and at the same time advocated abominable licentiousness. But the Christian element was too strong for him, and the republic of the U. S. A. was founded, which has never been shaken from that day to this. Not that *The Bombay Guardian* advocates the republican form of government. The only form of government that we insist upon is government by God. "The saints shall rule the earth" is a prophecy that is *certainly* going to be fulfilled, and the ideas of the "saints," the principles of the "saints," and above all the Lord of the "saints" is one day going to bring peace to this sin-stricken world.

LICENSING OF SIN IN INDIA.

The *Pioneer*, which claims to represent the Pro-Vice party in the Indian Government, is beginning to use excessively strong language about those Christians who do not believe it to be part of the functions of a God-ordained Government to provide healthy vice for its soldiers. It seems that we are "ranting bigots," "Pharisees," "hypocrites;" we have "not yet acquired the first elements of the spirit of Christianity," &c., &c., &c. The *Pioneer* may rave as it will, but the dictum of the House of Commons of June the 5th last, sweeping away the C. D. Clauses in the Cantonment Acts, will have to be obeyed, sooner or later, sooner we expect.

INTERNATIONAL BIBLE STUDY.

By Rev. J. E. Scott, Ph. D.

Third Quarter.

Deut. xxi: 18-21.

Subject:—Temperance Lesson.

I. Introductory.

1. *Golden Text*: The soul that sinneth, it shall die.—Ezk. 18. 4.

2. *Home Readings*:—

M. God's covenant .....Exod. 24. 1-12.
Tu. God's presence promised...Exod. 33. 12-23.
W. Free gifts for the tabernacle.Exod. 35. 20-29.
Th. The day of atonement.....Lev. 16. 8-22
F. The pillar of cloud and of fire.Num. 9. 15-23.
S. The unbelief of the people...Num 14 1-10.
S. The smitten rock.....Num. 20. 1-13.

3. *Memory Verses*:—Verses 18-21 inclusive.

II. Historical.

Historically this lesson belongs between the twelfth and thirteenth of our quarter's lessons. Although it has no logical connection with any of them, yet it is as important as any showing the strict domestic discipline which existed among the children of Israel even at that early period. Obedience and submission were principles which the Lord was ever endeavouring to instil into the minds and hearts of the children of Israel. They were naturally rebellious and stubborn and not amenable to discipline. They continually murmured against Moses and often complained against God. To punish and correct them the Lord permitted many evils to to befall them. They were defeated of their enemies, plagues broke out among them, the earth swallowed them up, fire devoured them, serpents were sent, they were kept out of the promised land. And yet they remained a disobedient and gain-saying people. Disobedience was one of the earliest sins committed, having a history as old as the race and it is one of the most difficult to eradicate. It comes natural to the human race. To teach obedience one must begin early. The natural training school is in the family. The lesson before us shows the far-seeing wisdom of the framers of the Jewish ecclesiastical, political, and domestic laws. Children were to be taught obedience and subordination by their parents and if any proved utterly unmanageable they were to be cut off rather than have them grow up and grieve those who had given so much trouble in the past. For this sin had not the Lord cut off a whole generation? Was not even Moses shut out of the promised land for disobedience? And would it not be better to put the incorrigible few to death than to endanger the whole commonwealth?

It seems like a very severe and harsh measure, but it was not really so severe and harsh as it appears. It is not likely that there would be many cases of uncontrollable disobedience. The parents were to do their best before resorting to the severe measures. They were to both consent to his death. And finally the elders of the city were to judge in the case.

There is no vice in these days which leads young men to disobey their parents so constantly as the vice of intemperance. Our son is "a drunkard and a glutton" is the humiliating confession of many a broken-hearted father and mother in explanation of his utter disregard of their most earnest desires and most pathetic pleadings.

III. Exegetical.

18. *Stubborn and rebellious son.*—The early Hebrew Government was modelled after the family and the home and was to be an *imperium in imperio*. If a son was stubborn and rebellious at home it could not be expected that he would be of much use to the state. The most unnatural and at the same time most unpleasant sight in the world is that of an undutiful son, and yet in these days of intemperance how common the sight. *Which will not obey.*—It is a most dreadful thing for children to disobey. They should never be permitted to disobey. And yet how often we see children contradicting and disobeying the most direct order given by a parent and the parent permitting himself to be disobeyed. It is only making trouble for the future. *The voice of his father.*—The *word* of the parent—his very wish should be sufficient to guide the dutiful child. There should never be need of anything more than the *voice*. As a general rule if children were taken in time nothing more than the voice would ever be needed. *Of his mother.*—When a son so far loses respect for his mother that he will not obey her voice he must be far gone indeed.

There could be nothing more brutal than for a child to illtreat his mother, and certainly disobedience *to the voice* must give her the greatest pain. Obedience is one of the first laws of domestic life. The relation between parent and child demands it. It is strictly laid down in the word of God, "Honour thy father and thy mother, as the Lord thy God hath commanded thee." (Deut. v: 16.) The command is given in Ex. xx: 12. In Leviticus xix. 3, the word *mother* is put first: "Ye shall fear every man his mother, and his father." This obedience is required not only of children but of adults also. The same duty is enjoined in Eph. vi: 2, 3 and in Col iii. : 20. *When they have chastened him.*—This is the next duty in the mother. If speaking will not do, if he will not listen to a request, an order, a command, then some kind of punishment *must* be given. How seldom would there be need if parents would begin in time and use the right methods at first.

19. *Lay hold on him.*—This was after he had proved utterly incorrigible and would not mind either their *voice* or their *chastisment*. Both father and mother were together to be agreed, now, that all hope of reform was gone, that the son was lost beyond control. *The elders of his city.*—They were the usual magistrates of the time. *The gate of his place.*—The gate was the usual place where these elders sat and judged the people. There cases were tried. It was the *kachery* of the time.

20. *They shall say.*—It shall not be left to one of them to make complaint but both must go together with the boy, into that public place and make complaint. How humiliating it must have been to do that. These extreme measures must have occurred but seldom. *This our son is stubborn*—Parents usually seek to cover up the faults of their children, or at least condone them, but here must be an after confession. *A glutton and a drunkard.*—In many cases in these days, in nine-tenths of the cases of disobedience and disrespect to parents on the part of grown up sons, intemperance is the cause. Broken-hearted parents, mothers going down to the grave in sorrow over the waywardness of disobedient sons made so by strong drink. It is a sad day indeed when parents must confess that "our son is a drunkard."

21. *All the men of the city shall stone him.*—He has become a public nuisance. When he has got beyond the control of home he has become a menace and injury to the state and all good citizens are interested in getting rid of him. All right-thinking men are interested in getting rid of the rebellious, incorrigible drunkard.

So shalt thou put evil away from you.—The law was exceedingly strict. But the evil which endangered the peace of home, and the harmony of the community, and the very integrity of the state *must* be put away. Oh if in these days of drunkenness good men would only combine to get rid of the evil of drink—determined never to rest until the last was *put away*, it would soon be done. A few quick, active, strong strokes would make *all Israel hear and fear*.

IV. Doctrinal.

1. It is a sin to disobey our parents. This has been acknowledged in all time and in all lands. In the Bible it is named among the greatest crimes and is made subject to the greatest punishments.

2. That drunkenness and incorrigibility and disobedience go together is a statement too plain to require any proof. It was perfectly natural to expect the plea that "*this our son is a drunkard*" when he had acted as he had done.

3. It is right to demand the legal prohibition of the liquor traffic. Just as those elders of the city sat in the gate and pronounced sentence on the glutton and the drunkard, so the elders of our day might decide against the whole business of making drunkards.

V. Homiletical.

1. A tradesman advertised for a boy to assist in his shop, and go on errands. A few hours after the morning papers were circulated, he had his shop thronged with all kinds of boys; and, not knowing which to choose, he advertised again, as follows: "Wanted, to assist in a shop, a boy *who obeys his mother*."

In reply to this, there were only *two* boys who ventured to apply for the situation. (Bate.)

2. "There is no sin, says Watson, "which doth more deface God's image than drunkenness: it disguiseth a person, and doth even unman him. Drunkenness makes him have the throat of a fish, the belly of a swine, and the head of an ass. Drunkenness is the shame of nature, the extinguisher of reason, the shipwreck of chastity, and the murder of conscience. Drunkenness is hurtful to the body. The cup kills more than the cannon: it causes dropsies, catarrhs, apoplexies; it fills the eye with fire, and the legs with water, and turns the body into a hospital.

3. Plutarch says that Lycurgus prevented drunkenness among the Lacedæmonians by commanding that all their vines should be cut down, and allowing none to grow in the commonwealth. To prevent it now, all the distilleries and beer breweries must be stopped, and the cider and wine-making prohibited.

Byculla Wesleyan Methodist Chapel.—Special Revival Mission conducted by Rev. J. H. Bateson. Sunday Services 11 a. m. and 6 p. m. Every week evening 8 p. m. Every body cordially invited.

The very sad news has come to us that Rebecca, the beloved wife of the Rev. Jacob Samuel, of Bhurtpur, Bengal Conference, the loving mother of Solomon, who is in the Bareilly Theological Seminary, has died. We must win for Christ the city and kingdom in which she gave up her life.

C. P. Hard.

Correspondence.

[Letters must be authenticated by the name and address of the writers. The Editor is not committed to the views of correspondents.]

To the Editor of the "Bombay Guardian."

DEAR SIR,—I do not think I may reckon among my weaknesses a desire to rush into print, but there are occasions when the command "lift up thy voice, cry aloud, spare not" seems laid upon the feeblest of God's children.

The occasion I wish to bring to your notice is one of this kind, and I feel constrained to write about it and to raise a voice of protest.

Last Sunday "*a new departure*" (to quote the words of the announcement) was taken in Poona, this garden of the Deccan. The band of the 2. D. S. I. was employed to entertain the public with "sacred music," forsooth, at the quarter guard of the regiment, for the convenience of the women and families (marvellous consideration) though "equally convenient for the general public."

Whoever may be responsible for this outward and public repudiation of the Lord's day, I feel that every Christian, is responsible to cry out against it and to set down his foot against this glaring breach of the fourth commandment, by a professedly Christian people, in a heathen land.

Are our rulers bent on destroying even the form of godliness? Are the churches asleep, that this thing may be carried on in the face of day? or has sacredness so far departed from them, that a pious public have to seek a semblance of it outside the churches?

Or is this the outcome of the ritualism of the day? are we *drifting* to Rome in this particular too?; and *is this the first step* towards continental sabbath breaking? If so, it behoves all Protestant Christians to raise their voices against the rising iniquity and nip the evil in the bud.

Is Protestant England thus wantonly about to undo the teachings of her faithful missionary sons, before heathen India, by treating the sabbath as a common day and the ordinances of God's house as a very little thing?

The announcement went on to say that it "would depend on how this new departure was appreciated," as to what further programme were issued. I am not able to say how far it was appreciated, but I write in the hope that abler pens than mine will take up the cry and endeavour to crush the evil before it has time to grow.

Yours in sincerity and truth,
A. D. S. C.

Poona, 17th Sept., 1888.

SEAMEN'S REST, KARACHI.

To the Editor of the "Bombay Guardian."

DEAR SIR,—It might be interesting to your readers to hear how our work is progressing in this port. The shipping has not been so extensive as we would like to see it for the past few months, but from the few ships which have been here we have had a goodly number of visitors. And our little services have been fairly attended, and the Lord has given us some blessed times with our seafaring brothers. We have recently held two special tea-meetings for the men of H. M. S's *Turquoise* and *Kingfisher*; they were well attended, particularly the last one for the *Kingfisher*. They were very enjoyable times in many ways, although there were no visible spiritual results from the first meeting. We rejoice to know that the results of the last one are that two men (one a warrant officer and the other a seamen) gave their hearts to God, and that twelve other men took one step in the right direction and signed the temperance pledge. We praise the Lord for it and pray that He may be as a "wall of fire about them" and keep them to the end. On both occasions we were greatly assisted by our Bro. Rev. G. K. Gilder and a number of other friends from Karachi camp.

On Sunday the 2nd of the present month we held two services on board the s. s. *Maple Branch*, both were well attended. The morning service was attended by a number of friends of seamen from camp and Rev. G. Gilder who came with the rest and who is the founder of the seamen's work here very kindly conducted the service. In the evening the congregation consisted of the officers and men from the s. s. *Branksome Hall*. and the s s, *Urania*. in addition to the crew of the *Maple Branch* and a few shore people. All gave good attention and we pray that the Lord will use the words spoken in both services to the salvation of those precious souls. We are glad to report that Captain McMoutry of the *Maple Branch* is an out-and-out Christian and does all in his power for the spiritual welfare of his officers and crew.

One or two important additions have recently been made to the property of the mission, one a sail-boat which is most useful in visiting the ships in the harbour and another is the large flag which flies from the roof of the "Rest" and serves as a landmark for all strangers visiting the port, as we are not in a very prominent location owing to the scarcity of buildings in this place. The inside of the Rest is at present undergoing some repairs, which we hope will prove and make it more comfortable and attractive and in reality a "Rest" to the souls of all European seamen visiting this port.

Will the readers of the *Guardian* kindly remember this important work to our Father *in heaven, that it may continue to go on and prove to be the spiritual Birthplace of many souls?*

Yours in our Lord,
R. H. FARLEIGH,
Superintendent of Rest.

A FAITHFUL LETTER TO A NEW BORN SOUL.

To the Editor of the "Bombay Guardian."

DEAR BROTHER,—In reply to a letter from one of my relatives, reporting his conversion to God after a life of prodigality and mad rebellion against God, the following epistle was sent which I forward for publication, thinking perhaps it would be of some service to those of your readers who have lately come under the banner of Christ:—

"Be faithful unto death, and I will give thee a crown of life, says Jesus. Read Psalms 37, 40 and 46.

"My dear———,We are very happy to be informed of your radical conversion to God and complete surrender to Jesus—the glorious Captain of our salvation. My brother, we have never ceased to pray for you. I have asked God time and again to sanctify your affliction to your soul. Brother, you have made a wise choice. It is man's highest wisdom to get ready for the eternity beyond. Richard Baxter lived this life looking into eternity. Hell is a terrible place, and thousands are going there weekly, yea daily. Is'nt this an awful thought? God has borne with you, my brother. How ready is He to forgive our sins, and take us into His arms! 'God is love.' He is the God of mercy.

"My brother, the devil will do his best now to injure you: we are always exposed to his fiery darts: his marshalled legions are all deployed against us; so be on your guard. Your one special business must be, in all the future, till faith gives way to sight, to 'behold the Lamb of God that taketh away the sin of the world.' 'Resist the devil, and he will flee from you.' Abhor that which is evil, but cleave to that which is good!' 'Pray without ceasing.' Rejoice evermore.' 'Dare to be right, and dare to be true.' 'Courage brother do not stumble.' 'Trust in God and do the right.' God is interested in you. Heaven looks down with approval. Angels attend your way. Be strong. Be valiant for the truth. 'Through God we shall do valiantly; He it is who fighteth for us.' Glory in His holy name. 'No weapon formed against thee shall prosper;' so be of good comfort. You can't help being tempted, but you can prevent the devil lodging in your soul, by the power of the Holy Ghost that dwelleth in you. The old Methodists used to say, you can't prevent the birds flying over your heads, but you can prevent them building their nests' in your hair.

"Read the Bible every day. St. John ch. xv will be good for a start. Read through the gospels, and your faith will be greatly strengthened in Christ. The epistles will bring great comfort to your soul. Don't depend on frames or feelings: these come from the infirmities of life. One day you will feel nice physically and another day poorly perhaps; and the devil, who always studies our circumstances, will say, God has forsaken you, but don't believe him; for he is a great liar—the father of all lies. God is faithful and will be true to you. * * * * no doubt greatly rejoices over your salvation. Who won't? Angels rejoice. The Saviour is glad."

T. E. F. M.

To the Editor of the "Bombay Guardian."

DEAR BROTHER,—Colonel Prideaux of Poona, who came to Mhow on special duty for a few days, preached at the Methodist Episcopal Church, on Thursday last. His sermon was based on that familiar text in 1st Kings, ch. xviii, verse 21: "and Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, *then* follow him. And the people answered him not a word." He preached the gospel faithfully, with great plainness of speech, simplicity and liveliness.

A large majority of people are of the belief that one service on Sunday is abundantly sufficient, and so live and walk in the strength if it. I don't think in those days of hurry and skurry there is any danger of giving God too much of our time.

This station is almost wholly given up to worldly pleasure. Very few are living this life looking into eternity. The few saints here are battling on in the strength of the King of kings. Let those who have faith in God and know the worth of prayer, take Mhow up in their arms of faith and hold her up before Jehovah. Nominal Christians are growing worse and are mighty stumbling-blocks in the way of the heathen.

A drunken christan! a proud christian! a worldly christian! a careless christian! what a contradiction of terms!

THOMAS MORTON,

18th Sept., 1888.

MISSION HELP WANTED.

To the Editor of the "Bombay Guardian."

DEAR SIR,—Two requests have come to us from missionaries who need workers in schools. One wants a matron who speaks Hindustani, another wishes a teacher and matron who knows Marathi. Persons who desire such work may address by post as below.

W. J. GLADWIN,
Tardeo, Bombay.

Sins of ignorance are nevertheless sins. What is not in accordance with God's revealed law is wrong whether we know it or not. It is not our fancies or theories that make it right or wrong.

PASSENGERS ARRIVED

Per P. and O. Str. *Siam*, Sept. 16:

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From Marseilles—Rev L Lequeux Captain Warner Mr Owen and Mr and Mrs Doran.

From Ismailia—Surg-Genl and Mrs Rudd.

From Aden—Mr F G Cunningham.

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Per P. and O. Str. *Ganges*, Sept. 21:

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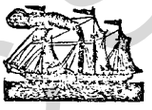

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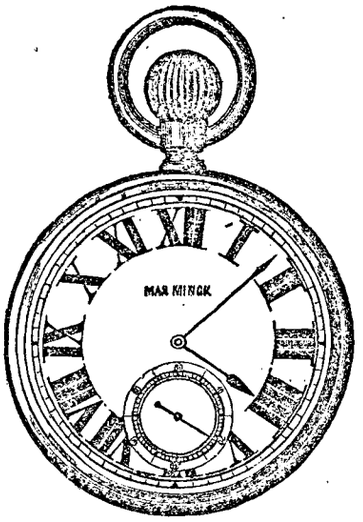

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